Foreword

Moulana Yusuf Ludhanvi (A.R) states: -

Sunnat and Bid`ah are two complete opposites.

The crux of the matter is that whatever actions the Sahaabah carried out is a proof of it being Sunnat. And since Nabi ρ has mentioned these three eras, that is, the Sahaabah τ, Tabieen and Tab-e-Taabieen, without any hesitation, we can classify their actions as being part of the Sunnat.

Similarly, the virtues and benefits of Jihad have been greatly extolled in the Qur`aan Majeed and Ahaadith. Hence, it would not be regarded as Bid`ah to utilise those means and weapons for Jihad which were not used the noble eras, because the usage of these means and weapons is not the actual objective and they are also not regarded as being the object of Deen.

Those things which are neither proven from the Qur`aan Majeed, nor the Hadith of Nabi ρ, nor the actions of the Sahaabah or Tabieen, nor the Ijtihaad of the Fuqahaa of the Ummat nor Qiyaas, are NOT regarded as being part of the Deen. They cannot be made part of the Deen by the *Kashf or Ilhaam* of any buzrug, nor by the whimsical Qiyaas of any learned person. The proofs for the Shariah are those four mentioned previously. Besides these to 'prove' anything as being part of the Deen is in itself a Bid`ah.

Bid`ah is divided into two types: one regarding beliefs (*I`tiqaadi)* and another regarding actions (*Amali). I`tiqaadi* Bid`ah refers to those beliefs and views held by any person or group which differs to the beliefs of Nabi ρ and the Sahaabah-e-Kiraam.

This matter remains as to **why Bid`ah is such a detestable deed.** The seniors of the Deen have made many lengthy discussions on this subject. **I will briefly state a few reasons,** hereunder:

Firstly, the completion and perfection of the Deen of Islaam was made by Nabi ρ.

Secondly, besides Bid`ah, when a person carries out any other sinful action, he does discern that he is doing an incorrect action. He may feel ashamed of his sin and repent. Contrary to this, Bid`ah is such an evil and despicable act that instead of understanding it as being incorrect, the perpetrator deems it as being meritorious action.

Thirdly, the evilness of Bid`ah deprives a person of the Noor of Sunnat. Nabi ρ said:

"When any nation innovates a Bid`ah, then its equivalent Sunnat is lifted (removed) from them. Therefore, to adhere to even the smallest of Sunnats is by far better than innovating a Bid`ah." [Ahmad, Mishkaat, page 31]

It is reported in another Hadith:

“No nation innovates a Bid`ah except that Allaah Ta`ala removes from them a Sunnat equal to it, and it (the Sunnat) will never return to them until the Day of Qiyaamah.” [Mishkaat, page 31]

Fourthly, The abovementioned Hadith of Nabi ρ: “***Away with him, away with him who has changed the Deen after me.”*** Expounds one other aspect of the accursedness of Bid`ah, and that is this fact that Bid`ah necessitates the alteration and adulteration of the Deen.

You will probably ask why these people innovate new, new things into the Deen, and how come the fear of Allaah Ta`ala does not overcome them. To understand this it would be appropriate to **take a stock of the reasons for and the machinations of innovating Bid`aat.**

Firstly, the initial motivating factor of Bid`ah is ignorance.

Secondly, the second reason is the deception and bamboozling of shaitaan.

Thirdly, the third reason which gives rise to Bid`ahs is when the disease of name and fame enters into the people.

Fourthly, One of the main reasons for the initiation of Bid`ah is the imitating of other nations.

These are the few reasons which have given rise to the various Bid`ahs which have crept into the Islaamic Shariah. **It is sad to note that the major fault of these innovations lie more with the learned people than the ignorant masses.** These (learned) people have given impetus and spurred on these innovations instead of safeguarding the Deen from the evil of Bid’at.

Now I will outline **a few principles, which will assist in easily differentiating between Sunnat and Bid`ah.** The mother of all principles is the one I have mentioned above, **that to understand anything to be part of the Deen which was not practiced by the Salf-e-Saaliheen, is a Bid`ah.** Now, we will list some corollary principles:

Firstly: The Shariah has stipulated certain acts for certain occasions.

Secondly: it is a Bid`ah to stipulate conditions for those things which the Shariah has left general.

Therefore it is a Bid`ah to specify a particular time and a particular way and to understand it as being necessary.

Thirdly, it is incumbent to carry out an act of Ibaadat in the way prescribed by the Shariah. It is Haraam and Bid`ah to veer from and change this prescribed way.

Fourthly, it is a Bid`ah to perform those Ibaadaat in a congregational form which the Shariah has specified to be individually performed.

From this we understand the ruling of performing congregational Salaat on the nights of *Baraat, Mi`raj and Qadr.*

Or for example, the Shariah has not stipulated that Thikr, Tasbeeh, Durood Shareef etc. be read congregationally. In fact, whatever a person can read individually he should do so. Now to gather for performing these Thikrs is a Bid`ah.

Citing from *Muheet,* Fataawa Aalimgiri states:
"The recitation of Surah Kaafiroon until the end in congregational form is Makrooh because it is a Bid`ah. This act has neither been reported from the Sahaabah τ nor the Tabieen." [Page 217]

Fataawa Bazaaziya states, citing from Fataawa Qaazi Khaan:
"It is Haraam to raise the voice in Thikr. It has been authentically reported from Ibn Mas`ood τ that he heard a group of people who were gathered in the Masjid reciting Kalimah Tayyibah and Durood Shareef in a loud voice. He approached them and said: 'we have not seen this during the era of Nabi ρ. I do not regard you except as Bid`atees. He continuously repeated this until he expelled them from the Masjid." [Page 378, vol. 6]

From this we understand that the practice which is in vogue nowadays where people recite in loud voices Kalimah Tayyibah and Durood and salaam in the Masaajid, is a Bid`ah. It is incumbent to cleanse the Masaajid from these innovations.

I am certain that big, big Bid`ahs spring up from such sources. The root of all these sources is as I have mentioned earlier, i.e. it is a Bid`ah to introduce as part of the Deen something which was not reported from Nabi ρ, the Sahaabah τ or the Taabieen (rahmatullahi alaihim). **Sufficing upon this we will hereunder list a few important rules.**

Firstly, some people authenticate Bid`ahs by narrating false and incorrect narrations.

Secondly, that act of practice which in itself is permissible, but there is a possibility of it becoming associated and mixed up with a Bid'ah, or if it becoming associated and mixed up with a Bid'ah, or if it will become accepted as a Sunnah, then it would not be permissible to execute such an act.

There are numerous examples in the Ahaadith and Fiqhi Kitaabs to substantiate this principle. Amongst them is the ruling of our Ahnaaf Ulama that it is Makrooh to make a Sajdah e Shukr after Salaah. [Fataawa Aalimgiri, page 123, vol. 1/ Shaami, page 40, vol. 12]

Thirdly, if an act which is Mustahab or permissible, but such stress and emphasis is placed thereupon that it gradually becomes regarded as being incumbent, and those who

do not practice thereupon are rebuked and censured, then such an act becomes a sin and Bid'ah.

Fourthly, it is extremely necessary to omit such acts wherein there is imitation of the kuffaar, fujjaar and Bid`atees. Because Nabi ρ has in many Ahaadith prohibited imitating the kuffaar and fujjaar (open sinners).

Fifthly, If there is a doubt in any particular action regarding its being either a Sunnat or Bid`ah, **then to omit a Sunnah is better than to commit a Bid`ah** [*Bahrur Raa`iq, page 21, vol. 2]*. It is stated in *Raddul Mukhtaar* on page 642, vol. 1:

"If a ruling (regarding an certain act) is suspended between it being a Sunnat or Bid`ah, then it is preferable to leave out a Sunnat than to perpetrate a Bid`ah."

I will conclude here on the final bequest of Hadhrat Imaam Rabbaani Mujaddid Alfe Thaani (rahmatullahi alaih):

"In the opinion of this humble servant, another path to gaining proximity to Allaah Ta`ala is to follow and adhere to the Sunnat of Nabi ρ and to stay far from any sign of Bid`ah or custom. That person who does not abstain from Bid`ah-e-Hasana just as he abstains from Bid`ah-e-Sayyi`a, will not even get the fragrance of this achievement (proximity to Allaah Ta`ala). To accomplish this nowadays is relatively difficult, because all over there are oceans of Bid`ah wherein people are drowned. Who dares to oppose Bid`ah? Or bring alive a Sunnat?

In this era the Ulama are the ones who initiate the Bid`ah customs and destroy the Sunnat. Those Bid`ahs which have penetrated on all fronts, are not only given consent, in fact, they are even granted the Fatwa of being virtuous. People are even guided towards Bid`ahs." [Maktoob 54, part 2]

Moulana M.A. Okarvi explaining Bid'at states: -

Nowadays, as many Bid`ah that are customary and vogue, **all of them could have existed** during the Khairul Quroon (Best of eras), **but none existed.**

How is it that they did not make these things a part of the Deen?

"If there existed a reason (for instituting an act) during the era of Nabi ρ , but due to some temporary excuse it was omitted, and then after his ρ's demise when this (temporary) excuse was removed, then it would be permissible to initiate such an act.

If such acts were beneficial, then surely, Nabi ρ would have instituted them or at least encouraged towards them. [Nafaa`isul Azhaar, Tarjuma Majaalisul Abraar, page 127]

Hadhrat Abdullah Ibn Mas`ood τ states:

"Follow in our footsteps, and do not innovate (new things). Indeed, you have been sufficed." [Al-I`tisaam, page 54, vol.1]

Hadhrat Huzaifah τ states:

"Do not make any Ibaadat that the Sahaabah of Rasulullah ρ did not do!" [Al-I`tisaam, page 113, vol.1]

Haafiz Ibn Katheer (rahmatullahi alaih) stated:

"The Ahle Sunnat Wal Jamaat states that it is a Bid`ah to carry out whatever act and statement is not established from Rasulullah ρ by the Sahaabah τ. ***Because if that act was a good one, then the Sahaabah would most definitely have carried it out first.*** *Indeed if an act was a good one, then they would have surpassed us in it. They never left out any virtuous act from the virtuous acts, except that they would excel us in it."* [Tafseer Ibn Katheer, page 156, vol.4]

Nowadays, almost all the Bid`ahs that are prevalent are acts whose reasons and possibilities existed during the era of Nabi ρ.

"Indeed for you in Rasulullah is an excellent example, for that person who desires Allaah and the Hereafter and who remembers Allaah abundantly." [Surah Ahzaab, Para 21, Ruku 2)

Hadhrat Jaabir Bin Abdillah τ says that Nabi ρ mentioned in a loud voice at a Jumuah gathering, in the presence of thousands of people:

"Amma Ba`ad! Indeed the best of Speech is the Kitaab of Allaah! And the best of Hadya (Example and Guide) is the Hadya of Muhammedur Rasulullah. The worst of things is innovations and every Bid`ah is deviation." [Muslim, page 285, vol.1 / Mishkaat, page 27, vol.1]

"And all deviation is in The Fire." [Nisai, page 179, vol.1]

"Hadhrat Abdullah Bin Abbaas τ reports from Nabi ρ: 'Allaah has refused to accept the deeds of a Bid`ati, until he refrains from his Bid`ah.'" [Ibn Majah, page 6]

Hadhrat Ibn Mas`ood τ states:

"To be moderate in a Sunnat is better than to strive in a Bid`ah." [Mustadrak, page 103, vol. 1]

Hadhrat Anas Bin Maalik τ reports that Rasulullah ρ said:

***"Indeed Allaah has closed all the doors of Tawbah for the Bid`ati."*** [Majma`us Zawaahid, page 189, vol.1]

Hadhrat Aisha τ reports that Rasulullah ρ said:

"Whoever innovates in this matter of ours (the Deen), that which is not in it, indeed it is rejected." [Bukhari, page 371, vol.1 / Muslim, page 77, vol.2 / Abu Dawood, page 279, vol.2 / Ibn Majah, page 3]

"And in the words of some of the narrations, it appears: ***'He who innovates in this Deen of ours, which is not from it, indeed it is rejected'****".* [page 42]

Hadhrat Hassaan Taabiee (rahmatullahi alaihi) states:

"No nation innovates a Bid`ah in their Deen, except that Allaah Ta`ala deprives them (removes from them) one Sunnat equal to it, whereto they will never return until the Day of Qiyaamah." *[Daarmi page 26, Mishkaat, page 31]*

In fact, Hadhrat Ghadeef Bin Haarith reports from Nabi ρ:

"He says that Nabi ρ said: 'No nation innovates a Bid`ah, except that a Sunnat equal to it is removed from them. To hold on fast to a Sunnat is better than innovating a Bid`ah." *[Masnad Ahmad, page 105, vol.4, Mishkaat, page 31]*

Allaamah Sa`adud Deen Taftaazaani (rahmatullahi alaihi) states:

"Indeed an accursed Bid`ah is that innovation in the Deen which was not prevalent in the era of the Sahaabah or Taabieen and it has no Shar`i proof to substantiate it." *[Sharhul Maqaasid, page 271, vol.2]*

Allaamah Abdul Azeez Farhaarwi (rahmatullahi alaihi), in refuting Bid`ah, states:

"It (Bid`ah) are all those things which have been innovated into the Deen after the era of the Sahaabah, without having Shar`i basis." *[Bazaas, page 21]*

Imaam Allamah Sayyid Jamaaluddin Muhaddith (rahmatullahi alaihi) states:

"To leave out those things which Nabi ρ left out is a Sunnat just as to do an action which Nabi ρ did is a Sunnat." *[Al-Junnah, page 143]*

You may have noticed that the Fuqahaa-e-Kiraam (rahmatullahi alaihim) ***have made the non-action of Nabi ρ*** *and the Sahaabah-e-Kiraam τ* ***as a proof (for omitting of an act).***

The famous Hanafi Imaam Ahmad Bin Muhammad, who is one of the most senior of the Fuqahaa, states regarding his research of a particular Mas`alah:

**"It is a Bid`ah because it has not been reported such from the Sahaabah or the Taabieen."** *[Al-Waaqi`aat]*

"The recitation of Surah Kaafiroon until the end continuously is Makrooh, because it is a Bid`ah and **it has not been reported from the Sahaabah or the Taabieen.**" *[Aalimgiri, page 264, vol.4]*

Hereunder this servant of Allaah states few guidelines to recognise Bid'at: -

1.) Not to add: - e.g. Adhaan after burial or salami before Adhaan etc.
2.) Not to subtract: - e.g. 8 instead of 20 rakaats of taraweeh etc.
3.) Not to misplace: - e.g. to read the tasbeeh of ruku in sajdah etc.
4.) Not to call: - e.g. that which we term as 'taaddi' any 'Mandoob' act is good in itself but to call towards it will render it a Bid'at e.g. Quraan Tilaawat, congregational Zikr etc.
5.) Not to specify or put conditions: - e.g. when Shariat has left something open ended we have no right to place conditions, clauses, specifications or restrictions on it, e.g. one can visit the graveyard any time, now to state one has to do so on this or that day or night is Bid'at, Zikr is laudable, now to state that it has to be in unision is Bid'at, to make 'isale sawaab' for the deceased is rewardable but to specify date, time, place is Bid'at.
6.) Not to compel others: - which we term as 'iltezaam', for one to decide and recite daily 1 juz of Quraan is excellent but one cannot make this 'mubah' action compulsory on someone else, no sooner one does this it turns to Bid'at.
7.) Not to over rate an activity e.g. to take 'ba'it' to a Shaikh is Sunnat Ghair Muakkidah i.e. Mustahab and good, preferable, but to state that it is Fardh, Waajib or Sunnat is over stepping the jurisprudic perimeters thus Bid'at.
8.) One must know that the 'tafaroodat'(exceptions) of the scholars or Ahle Tasawwuf should not be classified as main stream of Islaam and one should not adhere to these otherwise a very strange form of Shariat will emerge. Thus certain practices of the Ahle Tasawwuf should be put into this category to award confusion amongst the masses.
9.) At time some pious personality did an action now people grip upon this as proof of justification where as it is the standard basic accepted rule in Shariat that the speech, action, statement, Ilhaam, inspiration or dream of a pious person is no proof in Shariat. Thus the laws of Shari, valid, jurisprudence must be given preference over the actions of pious personalities.
10.) At times some pious personalities did contains actions especially during the latter part of their lives due to this 'hal' ecstatic condition, now people have began to use that as the standard procedure whereas this is no Shari proof and should be regarded as the exception to the rule not to be followed.

11.) The idea and concept that the Masjid becomes a ‘Khanqah’ as and when one feels like is a completely fallacious theory having no legs to stand on.
12.) Bid’at changes from place to place not Sunnat.
13.) Deen is not customs, rituals and civilisations norms.
14.) Deen is complete, if we add then indirectly stating that Nabi ρ did not deliver completely.

About the Book: -

1.) A book to save you from the evils of Bid’at.
2.) Clearly defines Sunnat and Bid’at.
3.) Special in that the proofs of the innovators stated and systematically refuted.
4.) Objections of Bidates answered.
5.) Various acts of Bidates exposed.
6.) Principles stated which will aid one to recognise Bid’at.
7.) Create proper understanding of Deen.
8.) Learn the methodology of substantiations.
9.) Teaches one to easily differentiate between Shariat and non Shariat.
10.) The various ludicrous weird concepts to justify Bid’at have been surgically demolished.

Read, study, discuss and deliberate.

We make duaa that Allaah Jalla Majdahu.
Save all from the snares of Bid’at.

Peace be upon all.

A. H. Elias (Mufti)